

# The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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## The Principia

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### PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral  
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and  
kindred crimes—the application of Christian principles to all the relations, du-  
ties, business arrangements, and aims of life;—to the individual, the family,  
the Church, the State, the Nation—to the work of converting the world to  
God, restoring the common brotherhood of man, and rendering Society the  
type of heaven. Our text book is the Bible; our standard, the Divine law;  
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-  
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

### THE BIBLE ABOLITIONIST.

Containing the testimony of the Scripture against Slavery, and the Scriptu-  
ral method of treating it.

"To the law and to the testimony; if they speak not according to this  
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is  
given by inspiration of God, and is profitable for doctrine, for correction, for  
instruction in righteousness. That the man of God might be perfect, thor-  
oughly furnished unto all good works." 2 Tim. iii. 16, 17.

Part III.—Slaveholding brought directly to the test of the  
Bible.

#### CHAPTER IV.

##### SLAVEHOLDING CONDEMNED BY THE DECALOGUE.

As slaveholding cannot be reconciled with the spirit and  
precepts of the Gospel, so neither can it be, with the letter  
and spirit of the law. There is not a single specification in  
the Decalogue that does not bear testimony against slave-  
holding.

##### THE FIRST COMMANDMENT.

1. "Thou shalt have no other gods before me."

This command requires a practical acknowledgment of  
the supreme and paramount authority of God over all men.  
It forbids, therefore, the unlimited submission of one man  
to the control of another. Consequently it denies and for-  
bids the unlimited authority of the slaveholder, and asserts  
the right of every man to be free from it.

Unlimited submission to a mere man, involves a renuncia-  
tion of supreme allegiance to Jehovah. "Be ye not the ser-  
vants (slaves) of men." "We ought to obey God rather than  
men." "When man claims unlimited power over his fel-  
low man, he claims authority to displace God, and stand in  
his stead. He virtually bids those in his power, look up to  
him, as the Supreme God. Every slaveholder knows that  
in being a slaveholder, and in order to remain one, he must  
claim unlimited power over his slave.

This is, of itself, a sufficient answer to those who say that  
there is no sin in holding the despotic power of the slave-  
holder, provided the power be not abused. The holding  
of the power is, in itself, an abuse. The very manhood of  
the man over whom the power is suspended, is grievously  
abused and dwarfed by it. All Protestants say this in re-  
spect to the authority of the Pope. They do not admit that  
the holding of such authority is innocent, if it be not  
abused. They condemn the Pope for accepting and hold-  
ing the power of the Papacy.

To be consistent, they must condemn the slaveholder,  
who claims an authority far exceeding that of the Papacy  
itself, yet including it. The slaveholder has as much pow-  
er over the religion of his subject as any Pope could have.  
But no Pope, as before observed, holds his subject as a chat-  
tel. The slaveholder, even more obviously than the Pope,  
"exalts himself above all that is called God and is wor-  
shipped"—since God never holds a human being as a chat-  
tel.

In the ordinary workings of slave-ownership the power is  
not only claimed but is exercised. It is indeed difficult to  
find the exception, if there be any. Equally difficult is it to  
conceive of the exercise of such power, without its abuse.

If there be any breach of the first commandment more  
manifest or more flagrant than that involved in claiming  
the authority of the slaveholder and of voluntarily bowing  
down to such authority it must be because there is some  
claim of authority more unlimited than that of the slave-  
holder, some subjection to such authority more perfect  
than that of the slave. Where, on earth, can they be  
found? The plea that some slaves are willing to be slaves,  
cannot justify their enslavement. The first commandment  
forbids them to be willing.

##### THE SECOND COMMANDMENT.

2. "Thou shalt not make unto thee any graven image, or  
the likeness of anything," &c., &c. "Thou shalt not bow  
down thyself to them nor serve them," &c.

The design and spirit of this second prohibition is to  
guard and secure the first. So that the design and spirit  
of the second commandment is as much against slavery as  
the first. The worship of graven images is believed to  
have originated in the servile veneration of despots, the  
worship of whom was, by degrees, and in process of time,  
transferred to their images, or statues, after their decease.  
Unlimited servility to living despots gave rise to image  
worship, and one object in forbidding the latter was doubt-  
less to prevent the former, in other words, to displace  
that same kind of servility that subjects the slave to the  
slaveholder. The God of the Hebrews redeemed his peo-  
ple "from the house of bondage" that they might serve  
Him, and be free from the domination of task-masters.  
Idolatry and servility are twin abominations, and Jehovah  
redeemed his people from both of them, by one and the  
same process, that they might neither "bow down" to liv-  
ing despots nor to their dead statues, to "serve them." The  
Psalmist understood the philosophy and the practical  
value of the first and second commandments, as well as of  
the Exodus from Egypt, by which they were preceded and  
prefaced, when he prayed—"Deliver me from the oppres-  
sion of man, so will I keep thy precepts." Psalm, cxix,  
134.

##### THE THIRD COMMANDMENT.

3. "Thou shalt not take the name of the Lord thy God in  
vain, for the Lord will not hold him guiltless, that taketh  
his name in vain."

No one doubts that the spirit and design of this prohibi-  
tion was to preserve the veneration and adoration of Jeho-  
vah. And who can doubt that the veneration of the one  
only living and true God is directly calculated to cure men  
of their servility to despots, to teach them to obey God rather  
than men, and thus pour contempt upon the authority of  
despots, whether on the throne or on the plantation? When  
men really and intelligently revere God, will they volun-  
tarily "bow down" to the bloody codes of the slave-  
holders, and "serve them?"

No one doubts that blasphemy against God is the climax  
of all conceivable transgressions of the third command-  
ment. But what form of blasphemy against God can ex-  
ceed that of pretending that He looks with complacency  
upon the brutalizing of his own image, the chattelizing of  
one portion of his children by another portion of them,  
the making merchandize of temples of the Holy Ghost, the  
selling of the members of Christ's body at auction, the  
abrogation of marriage, and of the family relation—pre-  
tending that his own Word sanctions the withholding  
of that Word from millions of immortal beings, and keep-  
ing them in a condition of ignorance and heathenism? If  
"the name of God" be not "blasphemed" by all this, how  
could it be blasphemed? What other form of blas-

phemy can bear a comparison with it! And if it be  
rank blasphemy to speak thus of "Our Father in Heav-  
en," what more stupendous practical blasphemy can  
there be than for a man to act out what might thus be  
spoken, by consenting to be a slaveholder? Could the  
acting out of the blasphemy be less displeasing to God  
than the utterance of it, in justification of the act?

If needless and frivolous appeals to the Divine name and  
authority be forbidden by the Third Commandment, how  
much more must it forbid appeals to that name and au-  
thority for the purpose of extorting from them a sanction  
for all the crimes forbidden in the Decalogue?

##### THE FOURTH COMMANDMENT.

4. "Remember the Sabbath day to keep it holy," &c., &c.  
"In it thou shalt not do any work, thou, nor thy son, nor  
thy daughter, nor thy man-servant, nor thy maid servant,"  
&c.

The labor of sons and daughters, along with the labor of  
man-servants and maid-servants, is here recognized, and  
the same rest is ordained for the latter as for the former.  
Does this agree with the theory and the usages of slavehold-  
ing? "Six days shalt thou labor and do all thy work?"  
forms a portion of the commandment. Where the merci-  
ful spirit of this provision bears rule, there is no slavehold-  
ing. And where the usages of slavery control society, the  
rest of the Sabbath is little known, especially for servants.  
What little time they are allowed to labor for themselves  
is almost universally, on the Sabbath, in violation of the  
letter and spirit of this command.

"The Sabbath was made for man"—for all men—especial-  
ly for the laboring poor, who most need it and are most  
liable to be crushed, embruted, and heathenized by the in-  
cessant drudgery of excessive toil. It is emphatically, the  
poor man's day. The enactment is, on the face of it, a res-  
triction upon the unlimited control of the employer over  
the employed—a rebuke of such control—an assertion of  
the laborer's right to protecting law, in opposition to the  
slave system which admits of no such protection. Against  
this principle of protection to the laborer from excessive and  
incessant toil, (the principal that constitutes the animus and  
foundation of the fourth commandment,) the system and  
usages of slaveholding present the most stubborn and un-  
yielding opposition ever known on the earth.

### FIFTH LETTER TO SENATOR SEWARD.

HON. WILLIAM H. SEWARD:—

Sir.—In my previous Letters, I trust I have sufficiently  
noticed the particulars wherein your elaborate Speech in  
the Senate was a failure. Turning over the tables, now,  
and reading the inscriptions on the other side, it is my pur-  
pose to show you, and the public, wherein that same Speech  
was, providentially, a brilliant and enduring success, ac-  
complishing, vastly more and better than you could have  
anticipated, or even desired.

The proposals of your speech, whether rejected or ac-  
cepted, will be equally powerless, to hush agitation, to pre-  
serve the Union, or to secure peace—And, you have pro-  
posed nothing, that, in the only alternative presented by  
you, (that of separation between the free and slave States),  
would do anything toward averting or ameliorating the  
disastrous effects that you forebode from that dreaded al-  
ternative.

But—console yourself, Sir—what your speech will have  
utterly failed to accomplish by its humiliating and—I must  
add—its unstatesmanlike and unrighteous proposals, it may  
nevertheless, under the good Providence of God, if duly  
studied and pondered, effect, and much more than effect,  
by

##### ITS TIMELY REVELATIONS.

Are you aware, Sir, how much that speech of yours has

revealed? I have not the slightest suspicion that you are. It is my belief that your speech is already in process of revealing to thousands and tens of thousands what the nation most needs, at the present crisis, to know; great truths of which—excuse me Sir—I am apprehensive that, (at least in respect to some of them,) you are not even distinctly conscious, yourself.

Allow me to call your attention to some of the great and important revelations of your speech.

1. Your letter reveals, to thousands who had not learned it before, that the Constitution of the United States is an anti-slavery Constitution, without any "compromises," "recognitions" or "guaranties" in favor of slavery—nay, further, that it is a radically abolitionist Constitution, containing ample authority for a National abolition of slavery throughout the Nation, not in the Territories and Federal District merely, but also in all the States.

Were it otherwise, there could have been no call nor occasion for your proposal, so to amend the Constitution as to make it deny to the Federal Government that power. It is true that the President's Annual Message had preceded your speech in making that proposal, and that prominent slaveholders, members of Congress, and others, had been loud in demanding a change in the Constitution, to that effect. This showed that they understood the present Constitution just as the Radical Political Abolitionists do—that they had duly profited by a perusal "*Spencer's Unconstitutionality of Slavery*" and of "*Our National Charters*," gratuitously furnished to the members of both Houses of Congress, and to every member of the Executive and Judiciary Departments, and in part, sent, broad cast over the whole South, by the *New York Herald*.

If any answer could have been made to those arguments, that answer would have been made, in speeches in Congress and otherwise, and circulated through the Nation, before either attempting secession, or demanding amendments of the Constitution, to supersede the necessity of it, or to prevent it.

If Judge Taney had not found in those arguments more than he was prepared to meet, he would have met them, in his laborious Constitutional argument in the Dred Scott case, instead of adroitly omitting, as he did, to mention the three-fifths apportionment clause, (heretofore relied upon as an impregnable fortress of slavery,) and then running outside of the Constitution into history, contrary to all legal rules of interpretation, and even grossly falsifying that history, to make out his lame argument.

It is also true that the pro-slavery Democracy, along with the slaveholders and the Federal Executive had virtually attested, before you did the radically abolition character of the Constitution as it is, by joining in the clamor to amend the Constitution, to prevent a Federal abolition of slavery in the States.

But to you Sir, and to your speech in the Senate, is the Nation chiefly indebted for a revelation of the fact that intelligent leading Republicans, as well as Democrats, have become convinced of the truth of the same doctrine. Up to the date of that speech, Republicans had contented themselves with general disclaimers of any intention to interfere with slavery in the States, general denials of any Constitutional authority to thus interfere, general assertions that they knew of none, or next to none, who held to any other interpretation of that instrument. Republican politicians, equally with Democratic, have had political reasons, political necessities, for ignoring and scouting the abolition construction of the Constitution. For the opposite construction furnished them and their party, with their only available excuse to their anti-Slavery and abolition constituency and supporters, to the civilized world, and to their own uneasy consciences, for failing to inscribe a national abolition of slavery upon their party banner, and laying it down, as a primary plank of their party platform.

And it is instructive as well as amusing to notice how, in this matter, as in others, the Republican leaders, follow in the wake of the Democratic, as faithfully and confidently as the Democratic follow their masters, the slaveholders. So long as the slaveholders were content to claim the Constitutional compromises, compacts, and guaranties of the Constitution, so long did the Democrats re-echo that demand, and so long did the Republicans obsequiously concede it, as valid. But, no sooner did the slaveholders (with nobody

but a handful of Radical Political Abolitionists to dispute them;) conclude to abandon that claim, and to substitute for it, the demand that the Constitution should be so amended as to protect slavery against Federal action, than, lo, the entire body of the Democracy, whether "Breckinridge" or "Douglas," chimed in with the demand. And you Sir, as the reputed premier and exponent of the incoming Republican administration, concede the demand, in your speech, your associates make no demur, and the "Peace Convention" so called, Democrats and Republicans, Slaveholders and Anti-slavery men, Northern men and Southern men, unite in calling for amendments of the Constitution, to prevent the General Government from abolishing slavery in the States!

When the slaveholders claimed that the Constitution as it is, guaranties slavery, both Democrats and Republicans agreed with them. Now that the Slaveholders, since the election in November, change their tune, cry out against the Constitution as it is, and demand a new one, we have the Representative men of all the parties, Buchanan, Breckinridge, Douglas, Seward, and Bell and Everett, all, with one accord, on the same platform, calling on the people to throw away their Anti-slavery Constitution and adopt a Pro-slavery one, to save the Nation and avert civil war!

So that the Constitution is what the slaveholders, for the time being, call it, and it must be expounded or changed, at their bidding.

This Sir, is one of the astounding revelations, perfected and proclaimed by your speech—a revelation, not to this nation, merely, but to the civilized world.

There were important considerations to dissuade you from making such a concession. Not only had the Republican party been charged, by its opponents, Northern and Southern, with being tinctured with the Radical Abolition doctrine of the Constitution, but you, yourself, Mr. Seward, had been recently charged with it. In the *N. Y. Herald*, its copious extracts from Spooner's work had been accompanied with your own commendation of it, in which, although you did not fully endorse its conclusions, you expressed a desire that it should be circulated and studied. Your speech afforded you a fitting occasion to disclaim instead of virtually admitting your conviction of the correctness of those conclusions, and to point out the fallacies in the argument that led to them, thus vindicating yourself and the Republican party, on the one hand, from the charges of your political opponents, and showing the Southern secession to be causeless and inexcusable, on the other. Such a course, on your part, at the same time, would not only have done this, but would also have withheld from the Radical Abolition heresy of Mr. Spooner and others—(had you really considered it a heresy)—that united support of all the leading politicians, of all parties, yourself included, which you must have foreseen to have been inevitably involved in your joining in the movement to have the Constitution amended, (and, as you have it, unalterably amended,) to prevent a Federal abolition of slavery!

Such a course, was to have been expected of you, Mr. Seward, if you had not been convinced, in your own conscience, that the conclusions of Mr. Spooner's book were correct and legitimate. Such a course, in that case, I cannot, for one moment, doubt you would have pursued.

Such a course, however, you did not pursue. And I cannot help being confirmed in the belief which I have long entertained, that, in your own mind, you understand the Constitution as Mr. Spooner and myself understand it, and as I know it is understood by many intelligent members of the Republican party, who have not, heretofore, deemed it politic to avow their convictions.

Be this as it may, your speech in the Senate, in its connection with the President's Message, the Southern demands, the Crittenden resolutions, the action of the "Peace Convention," &c, &c., constitutes an important revelation, in respect to the Constitution, and one that is destined, I trust, to be largely instrumental in bringing to pass a more radical yet peaceful and beneficial revolution than you have yet conceived.

The people of the United States have, hitherto, succeeded in satisfying their consciences with the plea that they, as a nation, are not responsible for the existence, within the nation, of "the vilest oppression that ever saw the sun," and are not bound to abolish it, because the peculiar structure of the Constitution forbids it. But this lame plea will be utterly swept away, when they shall have discovered their

mistake, which they cannot help doing, whenever they shall examine the Constitution for themselves, as your speech is already impelling them to do. Your proposal, forever to prevent a national abolition of slavery by an amendment of the Constitution will, I trust, reveal to them the duty of abolishing it, by a legitimate administration of the Constitution as it is, and as its preamble suggests.

Your obt. servant,

WILLIAM GOODELL.

339 Pearl street, New York, Feb. 23, 1861.

#### EXTRACT FROM LETTERS OF DR. CHEEVER.

We are permitted to publish extracts from the private letters of Dr. Cheever, dated 3 St. Colme Street, Edinburgh. The first extract is of date Jan. 1st, before he could have heard of the secession ordinance by South Carolina, and before any of the deliberate acts of treason in the seizure of U. S. forts and arsenals, had been perpetrated. If the christian people of Great Britain were amazed at the bluster and threats and mob violence in the interest of slavery, what must they now be saying, at the consummated treason by the authority of States, basely yielded to, by the imbecile and corrupt National Authorities!

"You can hardly conceive of the intense mortification with which an American, abroad, hears of the shameful and almost incredible transactions going on, in our native land. If the Northern and Free States had deliberately asked separation, because in conscience toward God and man, they could not any longer submit to a compact in support of slavery, and because of the aggressive despotism of slavery, and its increasing intolerance and cruelty, that would have been something to be proud of, though still a cause of shame and of grief that the Union could not have been made the means of putting away slavery. But to have the slave States enacting secession for the sake of slavery, and the free States promising to support slavery, if the slave States will only remain; to see the Free States proposing to repeal every statute in behalf of freedom, and to enter into and execute new statutes in behalf of slavery; really no language is adequate to describe the shameful and humiliating a spectacle!

Then, to see the churches and the ministers hurrying together in their terror, to pray for the Union! not that God would convince the nation of its guilt, and cause it to be put away, and thus the Divine judgment to be averted, but merely oratories to God for the Union, accompanied, at the same time, with pledges towards men, that if the Union may but be preserved, they will enter into any agreement that may be proposed, as to the perpetuity of slavery therewith! It is the monstrous hypocrisy and impiety denounced of God, in the 58th of Isaiah, so literally and perfectly renewed, that it is a wonder the leaders in such antics of Union-saving devotion, such tricks of dragon-worshipping and compromise before God, are not terrified with their own likeness.

And amidst all the hubbub of political noises and discords, the terror of secession, and the prayers against it, we hear, as yet, no voice of God in the sanctuaries demanding obedience to Him, no thunder of His word from the pulpits denouncing the great sin, and calling upon the people to repent of it, and put it away. Tumults of every kind, we hear, and propositions for all manner of concession to the slave power, but not one proposition in the name of God, to remove the whole root of bitterness, the cause of all the evil, by breaking every yoke, and setting the enslaved millions free. Now is the time when the word of God should have been sounded from every pulpit, demanding the renunciation of this gigantic sin. Instead of this, your preachers, editors, and ecclesiastical leaders, seem to be denouncing those who dare affirm the iniquity to be really, and in itself sin, denouncing abolitionists and abolition, and ridiculing any attempted organization of the churches against the sin of slaveholding, and for the abolition of the sin, as a "donkey engine," or a measure of intolerance, and uncharitableness.

The christian public of Great Britain gaze upon this spectacle with amazement and disgust, and no wonder that they cannot understand it. They are beginning, however, thoroughly to understand the hypocrisy of the profession of anti-slavery principle and zeal, on the part of those who



will not permit slaveholding to be reprobated as sinful in itself, and who denounce abolition ten times, for once that they ever speak in any way against slavery. But I hope you are not in despair, though everything looks so black and desperate to us, viewing from this side the water, the judicial blindness, madness, or paralysis, which seems to have seized all classes of society, South and North.

We must strive to make this conflict a means of grace, personally, an incentive to greater prayer and personal holiness. We must patiently, prayerfully, perseveringly, for bearingly, go forward, trusting in the Lord, and living near to Him. Only a few of the churches and Pastors united, and firmly going into this battle with His word and Spirit, could accomplish the work. The Devil knows that, and therefore will, as long as he can, keep the churches and ministers aloof from the work, and will keep good men quarrelling against abolitionists, shielding slaveholding as not sinful in itself!

Give my most affectionate and hearty greeting to dear Brother Goodell, and tell him I am delighted to find his paper in this country, in several unexpected quarters, and wherever it goes, it is appreciated, and does immense good. I am glad to see that his "National Charters" is being circulated. It ought to go by hundreds of thousands."

G. B. C.

For the Principia.

## NATIONAL SOVEREIGNTY.

No. 28.

Names and phrases have a mighty influence on the sentiments of people, and much art is employed in using them. Men deceive themselves and soothe their consciences by the charm of a gentle name applied to their own crimes. How many false estimates and injurious prejudices might be prevented by applying to everything the name which it deserves! Politicians are as much the dupes of names as artists in their use. It would be well if our greatest statesmen would never impose upon themselves nor upon others by their application of names. Some who regard the rendition of fugitive slaves as obligatory, though they may speak of the act as disagreeable, do not denounce it as criminal. But does not the act demand the application of this epithet? and would not its general application correct the notion that the act is obligatory?

Mr. Wade, in his speech in the Senate of the United States of December 17, calls the administration of the Fugitive Slave Act, a "repulsive duty." The application of this name has the merit of some ingenuity. It vindicates Republican courts to whom Mr. Wade was giving credit for fulfilling their duty with "perfect faithfulness." "Repulsive" does not mean criminal, but comes as near to that meaning, when applied to an act as it can come, and miss. The two words are the best that could be chosen to bring odium on the act of claiming a slave, without branding as a crime, the act of delivering him up. But let not words cheat us out of our common sense. There is nothing repulsive in delivering up a criminal to the hands of justice. Why, then, should there be any repulsiveness in the rendition of a fugitive slave? Simply because the act outrages our sense of justice and feeling of humanity. Mr. Wade thinks ours "is the wisest Constitution ever yet organized." Did he ever hear of another containing a provision so abominable as that of requiring a poor, trembling, defenseless man to be forced back to an unendurable tyranny from which he has rightfully escaped? Does Mr. Wade really believe such a provision can be found in any wise Constitution? He complains of the treatment suffered by Northern men at the South. But is it not more merciful to tar and feather Northern men and send them to their free homes, than perform what he calls "duty" on Southern men, escaping to us from necessity? *Repulsive duty!* Why does he not call it the duty of serving our Southern masters, since it has no imaginable end but to gratify slaveholders? Slavery is not a national interest nor a State interest, but simply an institution, if you will call it such, of individual lawlessness. Delivering up the escaped victims of slavery is an act entirely aside from any purpose of Government or any object proposed by the Constitution.

If Mr. Wade were disposed to call the act by names truly descriptive of its character, what a copious vocabulary of odious epithets would demand to be at his service. Whatever there is of meanness, cruelty, or despotism in the act

of claiming a fugitive slave, belongs equally to the act of delivering him up. The two acts are but parts of the same thing. The slaveholder pursuing his prey, and the party delivering it into his hands, co-operate in the same outrage and stand on the same level. Mr. Wade might have called the act of rendition an act of lawlessness, since it disregards the great law of right, which requires all governments to be just, and is sustained by a lawlessness of legal construction, by which you can make the Constitution mean anything you please. He might call rendition an act of cowardice; since the Fugitive Slave Law owes its existence, and all the efficacy it has, to Southern bullying and the want of manly courage and firmness in the North, to withstand the demands of tyranny. He might brand the rendition of a slave as an act of superstition, "for what mind enlightened about the true mission of Government and free from superstition, could ever dream that an act of injustice, and especially such injustice as the rendition of a slave, could, under any circumstances, be a 'duty'?" He might say rendition is perfidious; for it not only violates the natural confidence of society and the fugitive's innocent hope of protection, but breaks the promise of justice and liberty in our political compact. But we must be brief, and will only add that the rendition of a slave is a foolish act. Mr. Wade does not believe, so he says, that "in the history of the world, there ever was a nation or a people, where a law so repugnant to the general feeling was ever executed with the same faithfulness as has been this most repugnant Fugitive Slave Law." Will the people thank him for such praise? What is their reason for executing the "repugnant" Law with such faithfulness? No better reason can be assigned than that they have been fooled into the belief of the silly fiction that our father's consented to the "repulsive duty" in order to buy the slave States into the Union. If our ruling men believe this fiction, they ought to study history. Why did the Fugitive Slave Law of 1793 take little or no effect till a generation had passed away? Because our fathers would not give it effect, and knew they had never agreed to do so. When President Washington who had signed the law with his own hand, wished to reclaim a female slave escaped to New Hampshire, he made no use of the law, and her rendition was not permitted by the people.

I. S.

**THE MOB IN UTICA.**—This outrage took place about the middle of January. We have now an account of it, in a pamphlet compiled and published by friends of the cause, there. Mechanic's Hall was hired by Miss Susan B. Anthony, agent of the Anti-Slavery Society, for the holding of an Anti-Slavery Convention, the 14th and 15th of January. The Hall had been previously hired and used for similar meetings. But the Slave power, through the instrumentality of "certain low fellows of the baser sort," put its veto upon it, and the President and Board of directors, obediently passed a resolution that the proposed Convention should not be held, every member present, voting for the exclusion. So they violated their contract. Afterward at another meeting, a motion was made to reconsider, and fulfil the contract. This was lost by a vote of nine to eight, one absent. Next the Common Council of the City, to show their fealty to slavery, took the matter in hand, and unanimously adopted a resolution, that "the meeting advertised to be held by Beriah Green and others," &c., &c., meets with our entire disapprobation." The Mayor informed one of the citizens that he thought "the meeting could not be held." Afterward, he declared that "no such meeting would be held, under any circumstances."

Among the antecedents of this disgraceful procedure was the following:

On the 4th of January, a sermon was delivered by Rev. P. H. Fowler, D. D., who, according to the press, said: "The sins connected with slavery do not lie at their doors alone who are personally implicated in it. The violence expressed toward slaveholders, and the indiscriminate abuse of them, are utterly alien from the spirit of the Gospel."

The preacher then proceeded to stigmatize abolition as tending to infidelity, and specified several leading abolitionists as "having been borne away from the essentials of the orthodox faith."

"Again, an ex-officio public functionary, is said to have declared that Beriah Green ought to be hung!"

"But the most active machinery for manufacturing the mob is to be found in the secret meeting of the citizens, called by notes head-

ed "confidential," and signed "Union," convened in the law-office of A. J. McIntosh. The leading spirits there were Gov. Seymour, A. J. McIntosh, D. Wagar, C. E. Barnard, W. C. Churchill, Paul Keiser, T. M. Lator, C. W. Hutchinson, M. C. Comstock, Michael McQuade, E. Quinn, W. Kernan, B. F. Shaw, W. Weaver, W. B. Taylor, P. Cunningham, L. H. Babcock, W. Clarke, J. C. Hoyt, and I. McIntosh. By them an organization was planned to ruthlessly seize the hall from the Convention, and appropriate it to their own use. Their arrangements they regarded as ample, their tools numerous and efficient, and they applied themselves to their dirty work with no fears of a failure. In their fiendish result they did not succeed—Cozens refusing to open the hall for the Convention, and they were ensnared in their own trap."

So the Anti Slavery Convention had to be held in the parlor of an abolitionist, James C. Delong, who presided.

Among the resolutions, (we have not room for more of them) the following strike us as particularly appropriate:

**Resolved,** That heartily opposed as are nineteen twentieths of the people of the State of New-York to slaveholding, and the rendition of fugitive slaves, we emphatically denounce the humiliating subserviency, the inexcusable disregard of the convictions of his constituents and the interests of liberty, exhibited by Governor Morgan in recommending the repeal of the so-called Personal Liberty Bill of this State, gratuitously including the Personal Liberty Laws of other States.

**Resolved,** That deprecating the professed allegiance of the Republican party to compromises in favor of Slavery "where it is," we would remind them that south of Mason and Dixon's line, by the madness of "those whom God would destroy," for their opposition to Slavery in the abstract and to its extension into the Territories, Republicans are driven to make common cause with slaves and Abolitionists, and are persecuted and exiled by the power of the Union they would absurdly maintain.

**Concession and public credit.**—Mr. George Peabody of London is reported to have expressed the following opinions in regard to the result of compromise on American credit, in a letter to a correspondent in Boston:

"I cannot conceal from you the fact that the credit of the United States Government is now on trial in Europe. By the last steamer, we hear plans of concession and compromise with those who are openly defying the laws. Now, it is not my purpose to discuss the merit or the motive of any of these projects, but I must tell you that if your government entertains any plan of concession at the present moment—if it have to purchase the permission to peacefully inaugurate the lawfully elected President—its credit will receive a fearful blow in Europe. You must expect to have Federal stocks sent back, in large quantities, from England and the Continent. People will not trust a government which, when its foundations are attacked, instead of upholding law and order, compromises with traitors. We have had enough of Peruvian and Mexican bonds, and shall be careful not to retain those of a government whose policy is concession to anarchy."

**Washington, Feb. 17, 1861.**—The cry is sharp from the seceding States to save their loyal citizens from a military despotism. It is the programme of the revolutionists to crush out all opposition to their movements within the seceding States by whatever harsh and despotic measures are necessary to accomplish this object. Already in some of them laws have been passed to prevent seditious speech, and break up all efforts to resist rebellion. We may thus look to find the prisons of the seceding States, lies the prisons of Italy under King Bomba, crammed with victims whose only crime is to desire to preserve the free Government, and free institutions under which they have so long and so happily lived. This rebellion of the slaveholders is no revolution in behalf of popular rights; it is a revolution to crush those rights, and to establish a government based on military principles. It thus may very soon become a serious question whether the Free States are not likely to be involved in a war to preserve the cause of constitutional freedom on this continent, and within the limits of our own national jurisdiction. For whether the people of the North may or may not be willing to permit the establishment of a slaveholding Confederacy in the South, if it could be done in a proper way and under proper guards and limitations, it is too much to suppose they will prove so deaf to every dictate of conscience, of justice, and of liberty, as to allow of the establishment of a military despotism in the South based on African Slavery, to grind the masses of the white people into the earth, while they yet claim the protection of a common Union and a common Government.—(I. S. P.) N. Y. Tribune.

**Query.** How can "every dictate of conscience, justice, and liberty" protect "white people" without protecting black people?—Principia.

**The Southern President.**—Mr. Jefferson Davis, elected by the Montgomery Convention, Provisional President of the seceding southern states, has made his inaugural speech. It is the speech of a man who has embarked in a bad cause, and whose mind is filled with apprehensions of the consequences of the rash and revolutionary movement of which he is now the leader.

# The Principia.

NEW-YORK, SATURDAY, FEBRUARY 23, 1861.

PASSING EVENTS—RUMORS—ANTICIPATIONS—UTTERANCES—OPINIONS, &c., &c.

We have been accustomed to draw broad lines of demarcation between these, and to fence off several departments in our news-journals accordingly. But, of late, we find it almost impracticable to do so. News and rumors are becoming indistinguishable and intermingled, if not synonymous. Conjectures are put down as facts. Expectations are recorded as verities. Professional "Correspondents" of leading Journals, stationed at Washington, at Charleston, at Albany, &c., who get their living by writing the news, and who expect to be paid in proportion to the amount they furnish, rather than in consideration of its authenticity and truthfulness, are strongly tempted to increase, as much as possible, the commodity on which they depend for their subsistence.

Without really intending to manufacture news, out-right, they are greatly exposed to the danger of mistaking their beliefs and their expectations for established facts. This tendency is enhanced by their anxiety to furnish the earliest news, in advance of their rivals in the same line of business. Relying on their sagacity to foresee what the news will be, to-morrow, they venture to put it down in the present tense, as the fact of to-day. Or, if they modestly express their anticipations, as such, they are often deceived into the belief of probabilities that exist only in their own fancies.

Besides all this, there is, in process of development, a great revolution, in respect to the popular conception of what News, in contra-distinction from utterances of sentiment and opinion, really is. By the word News we were once accustomed to understand the record of physical, material occurrences, as storms, inundations, conflagrations, shipwrecks, battles, accidents, and the like. In process of time, acts of legislation and the progress of diplomacy, became items of news, as well as the movements of fleets and armies. President's Messages and debates in Congress came to be News—then the utterances of distinguished personages, and then the opinions of influential editors and the contributors to their Journals. Conventions and meetings of the people, with their discussions, became items of news? debates in the Journals, abstracts of such debates, notices of books, pamphlets, and what not.

And so, we are almost beginning to think, that our Journals are to be regarded as being all news, from beginning to end, unless we except miscellaneous extracts for family reading, and what are these, after all, but "news" for the juveniles?

News therefore, includes the utterances and records of human opinion, human sentiments, the "march of mind"—state of public opinion. Very well. As such, then, we accept it, and hail it as a sign and a recognition of the fact that mind governs the world; that the utterance of an idea worth hearing or reading, is an important item of News.

## THE RECENT PRO-SLAVERY MOBS.

Our little sheet has been so occupied with the Secession movement—unprecedented in its kind—that we have found room and time for only a brief mention of the late pro-slavery mobs, phenomena with which the country has, unhappily, become so familiar as to be little affected by them. And our accounts of them, at first, coming through pro-slavery channels, have not been sufficiently reliable to be recorded, as matters of exact history. The *Liberator*, the *Anti-Slavery Standard*, and some other journals, have done a good service, in giving a pretty full account of them. They have been much like the mobs with which we were personally conversant, twenty or thirty years ago, only less ferocious than the earlier ones—less the offspring of ignorance and passion, more the product of calculation and cunning—less earnest, more artificial. The mobs of 1833 to 1840 had a certain sort of honesty about them—those of 1860-61 are downright trickery, and deception. The mobocrats of 1833-4 really intended and expected to put down the abolitionists—those of 1860-61, intended and expected only to

cheat and humbug the fire-eaters of the South, by a "make believe" demonstration of devotion to them.

It is, perhaps, well, that the nation and the world should have fresh demonstration that freedom of speech and of the press at the North, can never be placed on a sure and firm basis, so long as the North permits Slavery to exist at the South. The question "What has the North to do with Slavery?" has to be answered, by pro-slavery attacks on Northern liberty, ever and anon, that the lesson may be properly beaten into dull heads. Nearly a new generation has come on the stage, since the former lessons were afforded. To tens of thousands, the recent instruction has been entirely new. It is amusing and instructive, though melancholy, to notice how perfectly the recurrence of the same causes have again produced the same effects; how a revival of Christian Anti-slavery, in the one portion of the community, and of Anti-Christian pro-slavery on the other, has excited mobs against the Abolitionists. Since the late Presidential election there have been, probably, more anti-slavery and more pro-slavery sermons preached, printed, and circulated, than during a dozen years previous. The struggle is renewed; the fountains of public feeling are stirred. The struggle is seen and felt to be an unequal one. So also in the political world. The aristocracy and the rabble must needs come to the rescue. The grog-shops must spew out their bloated inmates in defence of the fat pro-slavery priests. The whole available forces of lawless rowdism must be mustered, as heretofore, on the side of dignified jurists and grave statesmen, who prate of "law and order," meaning despotism. And millionaires must hire lawless mobs, at a dollar or two per day, to assault private property, and render the tenure of real estate as insecure, as the caprice of mobs of drunkards can make it. These, are humiliating but needed lessons. At the very moment when the Crittendens and the Searses are urging upon us new concessions to slavery, we are given, by way of wholesome warning, a foretaste of what the condition of liberty, at the North will be, if but another inch is yielded to the slave-power. The sympathizers with rebellion and treason, the pro-slavery priests, the pliant politicians, the reeling, swearing, howling mobocrats, mingling their coarser blasphemies with the more erudite and more horrible blasphemies of those who claim the God of nature and the Bible as the patron of Slavery—all these, unite their various but congenial powers and acquirements to teach us how dreadful an enemy to everything sacred, pure, and holy is American Slavery, that needs such defences as theirs!

THE ANDERSON SLAVE CASE.—The fugitive slave, Anderson, has been liberated by the provincial court in Canada, so that his conveyance to England will not be requisite. This is well, as it not only manifests the spirit, and settles the law of both the Canadian and Home Governments, but also averts the danger of an unpleasant question of jurisdiction between the Colonial authorities and the court of King's bench.

DISCUSSIONS ON THE CONSTITUTION at the Cong. Chapel corner South Third and Eleventh streets. Question for next Tuesday evening at ½ past 7 o'clock:

"What are the just and proper rules of interpretation, in expounding the Constitution of the United States?"

## News of the Day.

MR. CRITTENDEN'S COMPROMISE.

The following are the constitutional amendments proposed by Mr. Crittenden, in the Senate, as a method of pacification between the slaveholding and non-slaveholding States. We republish them in full, as a good deal of misapprehension appears to exist in regard to their character:

A joint resolution (S. No. 50) proposing certain Amendments to the Constitution of the United States.

Whereas serious and alarming discussions have arisen between the Northern and Southern States, concerning the rights and security of the rights of the slaveholding States, and especially their rights in the common territory of the United States; and whereas it is eminently desirable and proper that these discussions, which now threaten the very existence of this Union, should be permanently quieted and settled by constitutional provisions, which shall do equal justice to all sections, and thereby restore to the people that peace and good will which ought to prevail between all the citizens of the United States: Therefore,

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, (two-thirds of both Houses concurring,) That the following articles be, and are hereby, proposed and submitted as amendments to the Constitution of the United States, which shall be valid to all intents and purposes, as part of said Constitution, when ratified by conventions of three-fourths of the several States:

ARTICLE 1. In all the territory of the United States now held, or hereafter acquired, situate north 36 deg. 30 min., Slavery or involuntary servitude, except as a punishment for crime, is prohibited while such Territory shall remain under Territorial Government. In all the Territory south of said line of latitude, slavery of the African race is hereby recognized as existing, and shall not be interfered with by Congress, but shall be protected as property by all the departments of the Territorial Government during its continuance. And when any Territory, north or south of said line, within such boundaries as Congress may prescribe, shall contain the population requisite for a member of Congress according to the Federal ratio of representation of the people of the United States, it shall, if its form of Government be republican, be admitted into the Union, on an equal footing with the original States, with or without Slavery, as the Constitution of such new State may provide.

ART. 2. Congress shall have no power to banish Slavery in places under its exclusive jurisdiction, and situate within the limits of States that permit the holding of slaves.

ART. 3. Congress shall have no power to abolish Slavery in the District of Columbia, so long as it exists in the adjoining States of Virginia and Maryland, or either, nor without the consent of the inhabitants, nor without just compensation first made to such owners of slaves as do not consent to such abolishment. Nor shall Congress at any time prohibit officers of the Federal Government, or members of Congress, whose duties require them to be in said District, from bringing with them their slaves, and holding them as such, during the time their duties may require them to remain there, and afterwards taking taking them from the District.

ART. 4. Congress shall have no power to prohibit or hinder the transportation of slaves from one State to another, or to a Territory in which slaves are by law permitted to be held, whether that transportation be by land, navigable rivers, or by the sea.

ART. 5. That in addition to the provisions of the third paragraph of the second section of the fourth article of the Constitution of the United States, Congress shall have power to provide by law, and it shall be its duty so to provide, that the United States shall pay to the owner who shall apply for it, the full value of his fugitive slave in all cases when the marshal or other officer whose duty it was to arrest said fugitive was prevented from so doing by violence or intimidation, or when after arrest, said fugitive was rescued by force, and the owner thereby prevented and obstructed in the pursuit of his remedy for the recovery of his fugitive slave under the said clause of the Constitution and the laws made in pursuance thereof. And in all such cases, when the United States shall pay for such fugitive, they shall have the right, in their own name, to sue the county in which said violence, intimidation, or rescue was committed, and to recover from it, with interest and damages, the amount paid by them for said fugitive slave. And the said county, after it has paid said amount to the United States, may, for its indemnity, sue and recover from the wrong-doers or rescuers by whom the owner was prevented from the recovery of his fugitive slave, in like manner as the owner himself might have sued and recovered.

ART. 6. No future amendment of the Constitution shall affect the five preceding articles: nor the third paragraph of the second section of the first article of the Constitution; nor the third paragraph of the second section of the fourth article of said Constitution; and no amendment shall be made to the Constitution which shall authorize or give to Congress any power to abolish or interfere with slavery in any of the States by whose laws it is, or may be, allowed or permitted.

And whereas, also, besides these causes of dissension embraced in the foregoing amendments proposed to the Constitution of the United States, there are others which come within the jurisdiction of Congress, and may be remedied by its legislative power; and whereas it is the desire of Congress, as far as its power will extend, to remove all just cause for the popular discontent and agitation which now disturb the peace of the country, and threaten the stability of its institutions: Therefore:

1. Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, That the laws now in force for the recovery of fugitive slaves are in strict pursuance of the plain and mandatory provisions of the Constitution, and have been sanctioned as valid and constitutional by the judgment of the Supreme Court of the United States; that the slaveholding States are entitled to the faithful observance and execution of those laws, and that they ought not to be repealed, or so modified or changed as to impair their efficiency; and that laws ought to be made for the punishment of those who attempt, by rescue of the slave or other illegal means, to hinder or defeat the due execution of said law.

2. That all State laws which conflict with the fugitive slave acts of Congress, or any other constitutional acts of



Congress, or which, in their operation, impede, hinder, or delay the free course and due execution of any of said acts, are null and void by the plain provisions of the Constitution of the United States; yet those State laws, void as they are, have given color to practices and led to consequences which have obstructed the due administration and execution of acts of Congress, and especially the acts for the delivery of fugitive slaves, and have thereby contributed much to the discord and commotion now prevailing. Congress, therefore, in the present perilous juncture, does not deem it improper respectfully and earnestly to recommend the repeal of those laws to the several States which have enacted them or such legislative corrections or explanations of them as may prevent their being used or perverted to such mischievous purposes.

3. That the act of the 18th of September, 1850, commonly called the Fugitive Slave law, ought to be so amended as to make the fee of the Commissioner, mentioned in the eighth section of the act, equal in amount, in the cases decided by him, whether his decision be in favor or against the claimant. And to avoid misconception, the last clause of the fifth section of said act, which authorizes the person holding a warrant for the arrest or detention of a fugitive slave, to summon to his aid the *posse comitatus*, and which declares it to be the duty of all good citizens to assist him in its execution, ought to be so amended as to expressly limit the authority and duty to cases in which there shall be resistance or danger of resistance or rescue.

4. That the laws for the suppression of the African slave trade, and especially those prohibiting the importation of slaves in the United States, ought to be made effectual, and to be thoroughly executed; and all further enactments necessary to those ends ought to be promptly made.

It will be seen that, instead of providing a mere Congressional slave code for the "protection" of Slavery (as demanded by the ultraists) over a vast extent of the United States territory, Mr. Crittenden proposes the still stronger protection of the Constitution itself. He proposes definitely and irrevocably to extend Slavery by unalterable Constitutional amendment. The difference between this and merely reviving the policy of the Missouri Compromise will be seen at a glance, by comparison with the eighth section of the Missouri act of 1820 which is in the following terms:

SEC. 8. And be it further enacted, That in all the territory ceded by France to the United States, under the name of Louisiana, which lies north of thirty-six degrees and thirty minutes north latitude, not included within the limits of the State contemplated by this act, Slavery and involuntary servitude, otherwise than in punishment of crimes whereof the parties shall have been duly convicted, shall be, and hereby is, forever prohibited: Provided always, That any person escaping into the same, from whom labor or service is lawfully claimed, in any State or Territory of the United States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.

There is not a word here, it will be perceived, about even "recognizing" Slavery south of the dividing line, much less of protecting it, even by legislative enactment. The Missouri Compromise was merely a prohibitory measure, in terms leaving the whole question open south of the parallel of 36 deg. 30 min. By inference, Slavery has a right to go there, if it can gain a foothold. It is not irrevocably forced upon that territory, whether the people will or no, as is proposed by Mr. Crittenden.

Now, if the furious opponents of the slave code, such as Mr. Douglas and his followers were, a few weeks ago, can bring themselves to the humiliating position of going even beyond the requirement of Congressional protection, and put such extension and establishment of Slavery into the United States Constitution, we know no law against their making this exhibition of themselves. We are willing they should go ahead, just as suits their inclination. They will find, however, in due time, that the rank and file of their party cannot quite so easily turn a double somerset.

Let these propositions be amended so as to conform with the terms of the Missouri Compromise, as above quoted, and they would look more rational. We notice that Mr. Crittenden has given notice of an intention to make some modifications, and perhaps they are of the kind we have suggested.—*Cincinnati Gazette*.

Peace Convention at Washington—Report of the Committee, to the Convention.

ARTICLE I. In all the Territory of the United States not embraced within the limits of the Cherokee Treaty grant, north of a line from east to west, on the parallel of thirty-six degrees thirty minutes north latitude, involuntary servitude, except in punishment of crime, is prohibited while it shall be under a Territorial Government; and in all the territory south of said line, the status of persons owing service or labor as it now exists, shall not be changed by law

while such Territory shall be under a Territorial Government; and neither Congress nor the Territorial Government shall have power to hinder or prevent the said Territory of persons held to labor or involuntarily service within the United States, according to the laws or usages of any State from which such persons may be taken, nor to impair the rights arising out of said relations, which shall be subjects to judicial cognizance in the Federal Courts according to the common law; and when any territory north or south of said line, within such boundary as Congress may prescribe, shall contain a population required for a member of Congress, according to the then Federal ratio of representation, it shall, if its form of Government be Republican, be admitted into the Union on an equal footing with the original States, with or without involuntary service or labor, as the Constitution of such new State may provide.

ART. 2. Territory shall not be acquired by the United States unless by treaty, nor, except for naval and commercial stations and depots, unless such treaty shall be ratified by four-fifths of all the members of the Senate.

ART. 3. Neither the Constitution nor any amendment thereof, shall be construed to give Congress power to abolish or control within any State or Territory the relation established or recognized by the laws thereof, touching persons bound to labor or involuntary service therein, or to interfere with or abolish involuntary service in the District of Columbia, without the consent of Maryland, and without the consent of the owners, or making the owners who do not consent just compensation; nor the power to interfere with or prohibit representatives and others from bringing with them to the City of Washington, retaining and taking away, persons so bound to labor; nor the power to interfere with or abolish involuntary service in places under the exclusive jurisdiction of the United States within those States and Territories where the same is established or recognized; nor the power to prohibit the removal or transportation, by land, sea or river, of persons held to labor or involuntary service in any State or Territory of the United States to any other States or Territory thereof where it is established or recognized by law or usage, and the right during transportation of touching at shores, ports and landings, and of landing in case of distress, shall exist; nor shall Congress have power to authorize any higher rate of taxes on persons bound to labor than on land.

ART. 4. The third paragraph of the second section of the fourth article of the Constitution shall not be construed to prevent any of the States, by appropriate legislation, and through the action of their judicial and ministerial officers, from enforcing the delivery of fugitives from labor to the person to whom such service or labor is due.

ART. 5. The foreign slave-trade, and the importation of slaves into the United States and their Territories, from places beyond the present limits thereof, are forever prohibited.

ART. 6. The first, second, third and fifth Articles together with this Article of these amendments, and the third paragraph of the second section of the Article of the Constitution, and the third paragraph of the second section of the fourth Article thereof, shall not be amended or abolished, without the consent of all the States.

ART. 7. Congress shall provide by law that the United States shall pay to the owner the full value of his fugitive from labor in all cases where the Marshal or other officer, whose duty it was to arrest such fugitive, was prevented from so doing by violence or intimidation, or when, after arrest, such fugitive was rescued by force, and the owner thereby prevented and obstructed in the pursuit of his remedy for the recovery of such fugitive.

#### THE PROPOSED COMPROMISES.

The Washington Correspondent of *The Tribune* (J. S. P.) gives the following synopsis of the proposed Compromises, now before Congress.

There are three propositions already born of the conflict, which have very distinct proportions, and each of which has numerous advocates:

I. There is Mr. Adam's proposition. This proposes to furnish a constitutional guaranty that the Federal Government will never hereafter interfere with Slavery in the States, and to pass a legislative act allowing all our territory south of 36° 30' to come in as a State, with or without slavery, as the Territory may choose.

II. What is known as the Bórdier-State proposition. This is to prohibit Slavery north of 36° 30'; and, below that line, to stipulate that neither Congress nor the Territorial authorities shall ever introduce or exclude Slavery, but leave it to fight its own way, under the protection of the Federal Courts; or, on the other hand, to be discouraged by the Executive Government, or encouraged, just according to the proclivities of the Executive, for the time being. This plan also favors incidental points in aid of Slavery.

III. The main proposition of the slaveholders, supported by Mr. Crittenden, and which covers all their claims. This is to establish Slavery by constitutional guaranty in all the existing territory south of 36° 30', and all that may be hereafter acquired. Also, to allow the transit of slaves through the Free States, and to distinctly recognize them as property, by the Constitution.

Of these three propositions, the slaveholders reject the

first two, as wholly insufficient. Toombs and Davis, before they left, declared themselves willing to accept the third, or Mr. Crittenden's, but they would take no less. This was just what the National Democratic Convention split upon. The Southern wing demanded the protection of slavery in the Territories, from their Douglas confederates, who refused to grant it. It is what Virginia claimed then, and what she claims now. Only then, the Slave States insisted that it should be incorporated into the party platform, while now they insist upon having it go into the Constitution.

I think the main difficulty in the way of a concession measure consists in the arbitrary claim for Constitutional guaranties set up by the slaveholders, and I do not see how it is to be overcome. In the first place, those guaranties cannot be afforded except by a vote of two-thirds of Congress, and in the next, by the ratification of three-fourths of the States. So far as this point is concerned, I do not see, therefore, but we must set it down as wholly out of the question.

*The Peace Convention.*—Our announcement last week, that the Peace Convention had proposed certain amendments to the Constitution, was premature. It was only a committee of the Convention that had reported such a recommendation to the body, for its consideration.

*The new loan.*—The announcement that capitalists in New York and Boston, would refuse to subscribe to the new loans unless a compromise was made, has had exactly the opposite effect from what was intended. That sort of coercion will not be endured, especially when everybody knows they must preserve the public credit in order to give any value to sixty-five millions of loans and Treasury Notes now outstanding, and prevent greater derangements in business.—*Tribune*.

*Fraudulent Petitions.*—Washington Jan. 29.—The petition for the Crittenden Compromise, introduced by Hon. George H. Pendleton, as a preface to his speech, and said to contain ten thousand names, proves, on examination, to contain less than three thousand, a large portion of whom are not Cincinnatians. Among other signatures are the names of T. D. Lincoln, R. H. Stephenson, M. Halstead, C. A. Partridge, and many others, some of whom are known to be opposed to the Crittenden compromise. The signatures are autographs. Has a fraud been committed?—*Cincinnati Gazette*.

We have no doubt that similar frauds were made in the petitions from New York, said to contain upwards of 60,000 names. It is known to have been gotten up suddenly, whereas it would take a very long time for a great number of industrious canvassers to collect half that amount of signatures. We have heard that many names were put on, without authority, and that the names of all the clerks, boys, porters, laborers, and employees of large establishments were put down without consulting them.

Mrs. Abraham Lincoln, wife of the President of the old Union, has two married sisters now on a visit to Montgomery, Alabama. One is from Kentucky, and on a visit to her sister who resides in Selma, Alabama. They are both secessionists, and opposed to the government of their brother-in-law, Abraham Lincoln. Of course they attract considerable attention, and are the toast of Southerners. The husband of one has offered his services to Gov. Moore, of Alabama, to further the cause of secession and State rights and republican liberty.—*Herald*.

*Boston February 15.*—A convention of colored people was held here last night in Stella Martin's Church, called, in anticipation of an attempt to disfranchise and drive them from the country. An appeal to the people of Massachusetts was adopted, asking aid and protection.

The Common Council have concurred with the Board of Aldermen in a resolve inviting Senator Crittenden to visit Boston after the adjournment of Congress.

*Isaac V. Fowler*, formerly Postmaster of this city, cheated the Government out of nearly \$200,000. The suit against his bondsmen, to recover the amount of their securities, resulted in a verdict directly implicating the government in a guilty knowledge of his being a defaulter at the time of his re-appointment. The verdict, though it does not finally settle all the legal points involved in the case, is conclusive as to the connivance of the Post Office Department with a fraud, which was concealed for political or other purposes.—*Sun*.

*"The Negro States."*—Under this head, the *N. Y. Daily Tribune* of 15th inst., gives statistics and figures, tending to show that in the Southern Confederacy of seceding States the negro population is rapidly gaining on the white, and that "the present numerical superiority of the whites over the blacks, is less than 230,000. A ticklish state of things, one would think, for the new confederacy.

*Prospects of concession.*—The *Albany Evening Journal* the organ of "Republican" concession says:

"The pressure has been very strong on the Republicans

to yield to something like Mr. Crittenden's measures, but it is of no use. When people press Gov. Seward to yield to this, in order to save the country, he replies: 'Gentlemen, you think you can save the country by sacrificing myself. Suppose I were to save the country as you wish, I should have put an end to my power for good or evil forever. I shall have to go back to Auburn and amuse myself with writing history, for the rest of my life. I am not so blind to experience, as to suppose that I can both sacrifice myself and remain leader at the same time. Now, do you want me to retire from public life?' The answer is, of course, 'No Governor, we can't do without you. Then,' returns he, 'you must let me save the Union in my own way.'

Wherein is Crittenden's project so much worse than Seward's?

Mr. Lincoln's speech at Cleveland contained a very objectionable passage. Speaking of the Southern malcontents, he said,

'Have they not all their rights now as they ever have had? Do they not have their fugitive slaves returned now, as ever?'

This was doubtless understood as an approbatory allusion to the infamous kidnapping of the colored woman, Lucy, by the "Republican" magnates of Cleveland, a few weeks ago. Does Mr. Lincoln intend to justify Wendell Phillips' caustic reproof of him, as a slave-catcher?

**Sabbath observance—Repeal of Sunday laws.**—Private intelligence from Albany, reveals the fact that the movement for the repeal of our Sunday laws is an earnest one. An agent for the liquor and theatre interests is on the ground, with abundant resources. Petitions are presented in considerable numbers. A sweeping bill is in the hands of the Committee on Cities and Villages, the operation of which would open again the flood-gates of crime, now measurably shut on one day of the week. In short, it is clear that all that money and trickery can do to reinstate and legalize the Sunday liquor traffic and Sunday theatricals will be done.—*N. Y. Times.*

The Memphis *Avalanche* remarks that

"Some of our Southern friends seem to think that a repeal of these disgraceful laws (the Personal Liberty bills) would be satisfactory to the South. This is not the fact, unless the hearts of the people are changed at the same time."

Upon which Prentiss exclaims:

"The Cotton Confederacy is as exacting as the church; it requires in its communicants, not only strict morality, but a change of heart."

What Prentiss meant for witticism, is not far from a literal fact. The controversy, on the part of the slaveholders, is a religious one, and ought to be so understood by everybody. We are asked to give up our religion.—*Principia.*

The Charleston *Mercury* is discontented with the new constitution of the Southern Confederacy. It says:

"We deem it unfortunate and *mal apropos*, that the stigma of illegitimacy and illegality should be placed upon the institution of slavery, by a fundamental law against the slave trade. In our opinion it is a matter of policy and not of principle, to be decided now and hereafter, from sound views of the necessities and safety of our people. We think it a proper subject of legislation. We are willing to prohibit it by legal enactment, like any other topic of legislation. But while England imports her thousands of Coolie slaves, and France hers, under the farcical appellation of 'apprentices'—while they are striving by these means to compete with us, and supercede us, in producing the tropical productions of slave labor—while we have within our reach a large scope of fertile territory in Texas, and may have, ere long, the silver mines of Arizona and the teeming states of Mexico to populate and reduce to agricultural productiveness—it seems to us shortsighted, weak and sentimental to preclude for ever, by fundamental enactment, the adoption of a policy that may become essential to our appropriate growth and expansion, and to our successful competition with the hypocritical nations of Europe.

"But the constitution, as adopted, is only provisional and temporary, and may, therefore, be excusable on that account."

**The Navy.**—A bill has passed the Senate for adding seven new steamships to our Navy, the object being to strengthen that arm of our national defences. Senators from the Western States, who have heretofore opposed any increase of our naval force, were among the most vehement advocates for this measure.

**Baltimore, Feb. 14, 1861.**—A gentleman who left Charleston on Sunday last, brings the intelligence that the tide of rebellion is turning in that demented town. He was in Fort Moultrie on Saturday, and so great was the dissatisfaction of the soldiery at the conduct of Gov. Pickens, that they threatened to throw down their arms, and return to

their homes, unless the dogs of war were let loose at once upon Fort Sumpter. This same feeling pervaded all the camps of the rebels, and it was rather encouraged by the powers that be, who were delighted at the prospect of getting rid of such troublesome customers, on such easy conditions.

But this is not all. He says that an unconditional Union feeling is rapidly rising, and people are talking openly and loudly of the necessity of the State's rescinding her foolish stops, and rescinding the Ordinance of Secession at once. My informant is of opinion that, by the time Mr. Lincoln is inaugurated, the Federalists will be in the ascendant even in Charleston, and he would not be surprised to see the South Carolina Senators in their place on the 5th of March, for it is commonly believed they have not actually resigned!—*Tribune.*

**The new Confederacy.**—The *N. Y. Herald*, which seems to act as a sort of Northern organ of the new confederacy, has the following announcement:

"President Davis was busily engaged in the construction of his Cabinet, which, it was reported, would consist of the following persons:

Secretary of State, Herschell V. Johnson, Georgia; Secretary of War, P. O. Hider, Louisiana; Secretary of Navy, S. R. Mallory, Florida; Secretary of Interior, W. Porcher Miles, South Carolina; Post Office Department, J. H. Hemphill, Texas; Attorney General, John A. Elmore, Alabama.

Messrs. Slidell and Toombs will probably be sent as ambassadors to France and England respectively.

**Renouncing the name.**—The S. Carolina Legislature has solemnly ordained,

*Be it enacted*, That the Election District declared and known in the Constitution by the name of "Liberty," shall be hereafter known and recognized by the name of "Marion."

Missouri has gone for the Union by an overwhelming vote, exceeding even that of Virginia and Tennessee. There will not be ten Secessionists in the Convention.

The opinion prevails at Washington, that if the Border States secede, they will form a separate confederacy, and not unite with the Cotton States. The inevitable working of the principle of Secession, will sooner or later disintegrate even the Cotton States. There are symptoms already in South Carolina of another centrifugal movement on her part.—*Tribune.*

The Republicans in both branches of Congress, are prepared to vote unanimously for the Convention of all the states to consider the present differences, according to the recommendation of the Legislature of Kentucky. The Border States ought to be able to stand on a proposition of one of their own number.—*Id.*

The legislative committee on the Massachusetts Personal Liberty bill, yesterday reported a declaratory law to the Senate. It makes writs of *habeas corpus* returnable to the supreme court, or a judge thereof, provides that no fugitive slave be taken out of the hands of the United States Marshals, and for calling into requisition the militia to keep the peace, in case of resistance to the execution of the law, but not to assist in returning the fugitive.—*The World.*

The President elect reached this City Tuesday afternoon, after being greeted at every station this side of Albany, by enthusiastic crowds to whom he made two or three short addresses. The reception in this city must have been peculiarly gratifying to him, and was also well worthy of the metropolis. Mr. Lincoln arrived promptly at 3 o'clock, and was escorted to the Astor House by the Common Council in carriages. The line of the route along Ninth Avenue, Twenty-third Street, Fifth Avenue, Fourteenth street and Broadway was crowded with spectators, almost equaling the turnout to witness the Japanese and Prince of Wales pageants. At the Astor House Mr. Lincoln was waited upon by various delegations of Republicans, and made several brief speeches. The ships in the harbor, particularly those of the London, Liverpool, and Havre lines, were handsomely decorated with bunting, and the stars and stripes waved from many flag-staffs on the New York, Brooklyn, and New Jersey sides of the river.—*Times.*

The official reception by the Mayor, and the reception of the people at large took place on Wednesday, at the City Hall.

**Mayor Wood's speech to Mr. Lincoln:**

MR. LINCOLN: As Mayor of New York, it becomes my duty to extend to you an official welcome in behalf of the Corporation. In doing so, permit me to say, that this city has never offered hospitality to a man clothed with more exalted powers, or resting under graver responsibilities, than those which circumstances have devolved upon you. Coming into office with a dismembered government to reconstruct, and a disconnected and hostile people to reconcile, it will require a high patriotism, and an elevated comprehension of the whole country and its varied interests, opinions and prejudices, to so conduct public affairs as to bring it back again to its former harmonious, consolidated and prosperous condition.

If I refer to this topic, Sir, it is because New York is deeply inter-

ested. The present political divisions have sorely afflicted her people. All her material interests are paralyzed. Her commercial greatness is endangered. She is the child of the American Union. She has grown up under its maternal care, and been fostered by its paternal bounty, and we fear that if the Union dies, the present supremacy of New York perishes with it. To you, therefore, chosen under the forms of the Constitution as the head of the Confederacy, we look for a restoration of fraternal relations between the States—only to be accomplished by peaceful and conciliatory means—aided by the wisdom of Almighty God.

**Mr. Lincoln's reply to Mayor Wood.**

MR. MAYOR: It is with feelings of deep gratitude that I make my acknowledgments for the reception that has been given me in this great commercial City of New York. I cannot but remember that it is done by the people, who do not, by a large majority, agree with me in political sentiment. It is the more grateful to me, because in this I see that for the great principles of our Government the people are pretty nearly or quite unanimous. In regard to the difficulties that confront us at this time, and of which you have seen fit to speak so becomingly, and so justly, as I suppose, I can only say that I agree with the sentiments expressed by the Mayor. In my devotion to the Union, I hope I am behind no man in the nation. As to my wisdom in conducting affairs so as to tend to the preservation of the Union, I fear too great confidence may have been placed in me. I am sure I bring a heart devoted to the work. There is nothing that could ever bring me to consent—willingly to consent—to the destruction of this Union, (in which not only the great City of New York, but the whole country has acquired its greatness,) unless it would be that thing for which the Union itself was made. I understand that the ship is made for the carrying and preservation of the cargo, and so long as the ship is safe with the cargo it shall not be abandoned. This Union shall never be abandoned. This Union shall never be abandoned unless the possibility of its existence shall cease to exist, without the necessity of throwing passengers and cargo overboard. So long, then, as it is possible that the prosperity and liberties of this people can be preserved within this Union, it shall be my purpose at all times to preserve it. And now, Mr. Mayor, renewing my thanks for this cordial reception, allow me to come to a close. [Applause.]

**Confusion among the Compromisers.**—The whole question is fast being stripped of extraneous matter, and, as a consequence, all the mass of trimmers, fence-riders, shams, and double-faced men, are driven from their pretenses of "cooperation," "Reconstruction," "Coercion," Southern Rights, &c., and compelled to take sides on one side or the other of the plain question—"Shall or shall not the laws be maintained, the Government upheld, and the Union preserved?" These developments are having their effect here. Mr. Crittenden said after the secessionists withheld their votes from his resolutions, in order that they might be defeated, that he had discovered they were cheating him; it only remains to true men to pursue such a course as will conciliate, and at the same time expose the cheatings of the secessionists to the masses of the people everywhere.—*Post.*

[Special Dispatch to the Evening Post.]

Washington, February 21.—The Tariff bill having passed the Senate, is now to be considered in the House of Representatives. It will be referred to the Committee of Ways and Means, of which Mr. Sherman is chairman, and it is probable that such amendments as the committee may recommend will be adopted. Subsequent amendments will be referred to a Committee of Conference, as any attempt to discuss the bill on its merits in the House would prove fatal, for want of time.

Many members of the House would be willing to restore the obnoxious warehouse feature of the bill, but the Pennsylvanians are shrewd enough to see that this course would prevent its passage, and will, therefore, assent to the amendments proposed by the Senate.

General Scott is quietly receiving information from all the army stations in the Union, which will enable him to select the proper officers and men for emergencies or important positions. The troops he has assembled at Washington, and the officers who command them, had been privately tested, unknown to themselves, before being summoned to the national capital; and the fact that not a single resignation or mutinous act is recorded, shows with what accuracy the movements were managed.

Considerable curiosity is felt to know how the military authorities will treat the request of non-commissioned soldiers to be released from their oaths of service. We have good authority for stating that, in such cases, the regulations which are read monthly in every garrison and man-of-war will be strictly enforced. Congress gives officers the right to resign but denies it to the private.

Two new recruiting officers have reported for duty at Fort Columbus, Governor's Island. It is said that they are destined to leave very soon.

The recent publication of the act of Congress providing for the retention of sailors and marines beyond their specified term of service, in case of necessity, was not caused by the appearance of any dissatisfaction in the navy, but that parties about to enlist should know, before entering the service, the circumstances under which they do so. The "extra pay" is always attraction enough for those already under the rules, and very few of those who could leave are doing it.



## Family Miscellany.

For the Principia.

## TO DREAM OR NOT TO DREAM.

Airy forms of dream land  
O'er my spirit hover;  
And the winsome, saucy sprites  
Claim me—as their lover:

Claim me by the silver web  
In which oft they've bound me;  
And would bind me fast again—  
Now that they have found me!

Through the soft sunset clouds,  
O'er the golden sea,  
A Fairy form, with Fairy arts,  
Beckons—"follow me!"

"On—to the gates which open  
Into the land of Dreams;  
Where fairy fancy lifts the veil,  
And bright the future gleams!"

Shall I follow? winsome elf,  
Who callest thus to me—  
O'er the gold, into the azure,  
Shall I follow thee?

Ah, no! too oft thou'st mocked me,  
Thou saucy, witching sprite!  
No! no! I will not go with thee—  
I will not go, to-night!

Too well I see, through sunset clouds,  
Fairer golden tresses,  
Which, floating in the hazy light,  
The breath of eve caresses:

Too well I know the soul-lit eyes  
Which thus in dreams allure me,  
And, visioned in yon depths of blue,  
Beaming down assure me

That in thy mystic fairy-land  
Thou plan'st with wicked arts  
To bind poor youths and maidens fast,  
And steal away their hearts.

So, now, I will not go with thee,  
Allured by visions bright,  
To be caught in thy treach'rous silver web—  
No! I will not go, to-night!

L. G.

## BLESSED ARE THEY THAT MOURN.

BY WILLIAM C. BRYANT.

O, deem not they are blest alone  
Whose lives a peaceful tenor keep;  
The Power who pities man, has shown  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
The weary hours of woe and pain  
Are promises of happier years.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide an evening guest,  
But joy shall come with early light.

And thou, who, o'er thy friend's low bier,  
Sheddest the bitter drops like rain,  
Hope that a brighter, happier sphere  
Will give him to thy arms again.

Nor let the good man's trust depart,  
Though life its common gifts deny—  
Though with a pierced and bleeding heart,  
And spurned of men, he goes to die.

For God hath marked each sorrowing day,  
And numbered every secret tear,  
And heaven's long age of bliss shall pay  
For all his children suffer here.

For the Principia.

## STORY FOR THE LITTLE FOLKS.

## CHAPTER X.

Dear children, I expect to see a mighty host rise up, from among the little folks, possessing correct views and sentiment in regard to their duty to their great Creator, and their fellow-creatures; therefore listen to the following story. About two thousand four hundred and forty-one years ago, a certain king, in the folly of his heart, thought to establish the worship of idols, and he made a golden image, that was about 90 feet high and 9 in breadth across the shoulders, and set it up in the plains of Dura.

Then he sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which the king had set up.

And when they had come and stood before the image, a herald cried aloud and said, "To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that the king hath set up. And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of the burning fiery furnace."

Therefore when the appointed signal was given, that great multitude prostrated themselves before that image, which could not help itself or them. Oh, how foolish and wicked that was. But as the eye surveyed the scene, behold, there were three young men standing erect, what did it mean? Ah, those young men loved, revered, and were determined to obey God, who had commanded them not to bow down to, or worship idols.

But when the king was informed of this fact, in his rage and fury, he commanded those young men to be brought, and said to them. "Is it true, O Shadrach, Meshach, and Abednego, [for those were their names] do not ye serve my gods, nor worship the image which I have set up?" "Now if ye be ready when ye shall hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, to fall down and worship the image which I have made, well, but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands?" This, dear children, was a trying time for those young men. What should they do? Many in these days would have advised them to bow down and thus save their lives. But let us hear them. "Then answered those young men and said, Oh king we are not careful to answer thee, in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, oh king. But if not, be it known unto thee oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Here was one of the greatest monarchs on earth, reigning over a vast and powerful kingdom, commanding those young men to bow down to, and worship his golden image, and they positively refused to do it, while the burning fiery furnace was glowing before them.

Now, how was it that those three young men dare stand up, and refuse to obey the king, with such prospects before them?

WILLIE. They thought that God would take care of, and deliver them from the power of the king.

That is true; and is it just as safe to trust God, now, as it was then?

MARY. I think it is, for He is the same God always and ever loves those that obey him. True, God will never forsake those that trust in, and obey Him.

NELLIE. Will God always keep them from being killed?

He will, unless the time has come when it is best that they should go home to heaven; in that case, He will take them up to walk the golden streets of the celestial city on high, where wicked people cannot hurt them any more.

But I will tell you the remainder of my story in my next.

DEACON T.

Maple Cottage, Feb. 15, 1861.

For the Principia.

## THE POWER OF PENITENCE AND FORGIVENESS.

It is the custom among boys where I live, to wear shoes and boots with copper toes. A thin piece of copper is wound into the shoe or boot, so as to cover its toe and prevent it from being worn through. While lately visiting one of our primary schools, I noticed a little boy who had a copper toed boot on one foot, and not on the other. I supposed he must have kicked one of the toes off, or the boot-maker must have done his work poorly.

After a short time, this little boy, with a number of other boys and girls, came out to read and spell, in front of the teacher's desk. This boy, whose name was Tommy, stood beside a little girl, shorter than himself, by the name of Ju-

lia. The class had not been long standing when Tommy began to cry out most earnestly.

"What is the matter," asked the teacher.

"Julia trod on my toe," answered Tommy.

The teacher then turned to Julia and said, "Julia, did you tread on Tommy's toe?"

"Yes mam," she replied, "but I did not mean to hurt him."

I looked and found the foot next to Julia had on it an india rubber shoe, which Tommy wore because he had a sore toe.

"But," says the teacher, "you have hurt Tommy, ain't you sorry you have hurt him?"

"Yes," Julia replied, "I am sorry."

"Are you willing to tell Tommy you are sorry," asked the teacher.

"Yes mam," said Julia.

"Then tell him so," said the teacher.

Turning around and looking the injured boy right in his face, with tears streaming in her eyes, she said, "Tommy, I am sorry I hurt your toe."

"Now, Tommy," said the teacher, "are you willing to forgive Julia?"

"Yes mam," Tommy replied. "Well then, tell her so."

Tommy turned around, and looked right into the little girl's dark eye, and calmly and pleasantly said, "Julia, I forgive you for treading on my sore toe."

Little Tommy's tears were speedily dried up. Little Julia was happy. And it was evident they were both better friends than ever before. They had both felt, what neither of them could explain, the real meaning of Penitence and Forgiveness.

L. S.

A very good story. We hope the writer will furnish us with more, of the kind.—EDITOR.

## "RIGHT FROM HEAVEN."

In a miserable cottage at the bottom of a hill, two children were hovering over a smoldering fire. A tempest raged without, a fearful tempest, against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had hoaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dared not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I have hunted for a potato-paring, but can't find any."

"What an awful storm!"

"Yes; the old tree has blown down. I guess God took care that it didn't fall on the house. See, it would certainly have killed us."

"If he could do that, could He not send us some bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. And when they paused, expecting, in their childish faith, to see some miraculous manifestation, a humane feeling stole into his heart—some angel came to soften it. He had bought a loaf at the village, thinking it would last him a great many days; but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God for giving us bread because we asked Him."

"We'll ask Him every day, won't we? Why, I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask him to give father work to do, all the time, and we need never be hungry again. He'll do it, I'm sure."

The storm passed; the miser went home. A little flower had sprung up in his heart; it was no longer barren. In a few weeks he died, but not before he had given the cottage, which was his, to the poor laboring man. And the little children ever felt a sweet and solemn emotion when, in their matinal devotion, they came to these truthful words:

"Give us this day our daily bread."

## RELIGIOUS DEPRESSION.

It is a strange truth that some of the highest of God's servants are tried with darkness, on the dying bed. Theory would say, when a religious man is laid up for his last struggle, "Now he is alone for deep communion with God." Fact very often says: "Oh; now he is alone, as his master was, in the wilderness, to be tempted of the devil." Look at John the Baptist, in imagination, and you would say: "Now his rough pilgrimage is done. He is quiet; he is out of the world, with the rapt foretaste of heaven in his soul. Look at John, in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving, for one last, black hour, whether all his hopes had not been delusion. There is one thing here by the way; *Doubts often come from inactivity.* We cannot give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing (or mysticizing) are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John shut up, became morbid and doubtful, immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all; for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—Robertson.

## FEEDING HENS IN WINTER.

The value of warm food, and a variety of kinds for hens has often been reiterated, but the following record of experience is furnished the *American Agriculturist*, by a correspondent:

"I have twenty-eight chickens, large and small, several of them full chickens. I obtained but few eggs the fore part of the winter—not more than one or two a day. The feed was corn and oats. In January I tried the experiment of hot feed, once a day, in the morning. As soon as the fire was started in the cook-stove, I put a quart or so of small potatoes in an old dripping-pan, and set them in the oven. After breakfast I took a quart or more of wheat and buck-wheat bran, mixed, put it in the swill pail, and mixed into thin mush with boiling water, then added about one quart of live coals from the stove, and put in the potatoes hot from the oven, adding all the egg shells on hand, and sometimes a little salt and sulphur. These mashed together are fed immediately in a trough prepared for the purpose, made about ten feet long, of two boards, six inches wide, nailed together, and two short pieces nailed on the ends, with a narrow strip nailed lengthwise on the top, and two bearers under. The object of this was to keep the hens out of the trough, and leave room on each side of the narrow strip. At noon I feed six ears of corn, cut up in pieces an inch long; and in the evening oats and wheat screening, about a quart. Now for the result. In about a week the number of eggs is increased six fold; in about two weeks, and since, they have ranged from twelve to twenty eggs per day. The coldest weather made no difference. When it was cold and stormy I kept them in the hen house all day, and generally until ten or twelve o'clock. Such singing over the corn at noon I never heard from hens before—a concert of music that would have done any lover of eggs good, to hear."

## UNCONSCIOUS BRAIN-WORK.

Sir Benjamin Brodie has referred, in his *Psychological Inquiry*, to a very remarkable quality in the brain—a quality Dr. Carpenter terms unconscious cerebration. It often happens that after accumulating a number of facts in an inquiry, the mind becomes so confused in contemplating them, that it is incapable of proceeding with its labors of arrangement and elaborations; dismayed at the chaotic heap, it backs as it were upon itself, and we feel certain that it is of no use cudgeling our dull brains any longer. After a little while, however, without having once consciously recurred to the subject, we find to our surprise that the confusion which involved the question has entirely subsided, and every fact has fallen into its right place. Is it possible that the brain can, without our knowledge, select and eliminate, aggregate and segregate facts as subtly as the digestive organs act upon the food introduced into the stomach? Sir Henry Holland is inclined to dissent from such a conclusion, and leans rather to the explanation of the phenomenon which Sir B. Brodie has himself suggested, namely, that the seeming ordering process may be accounted for by supposing

that all the unnecessary facts fade from the memory, while those which are essential for the ultimate arrangement and classification of the subject under consideration are left clear of the weeds that before encumbered them. But this explanation involves a confession of an eliminative process going on unconsciously in the brain, which appears to us to be little less wonderful than a hidden cogitation. Why should the unessential facts alone fade? We see no reason why we should refuse to recognize masked operations of the mind. Surely we see every day examples of cerebral acts being performed, of which the individual afterward is totally oblivious. Let us instance, for example, the mental impressions engraved with a searing iron, as it were, upon the brain in moments of delirium. Under chloroform, again, the mind is often in a state of great exaltation, and goes through mental labor of a kind calculated, one would imagine, to leave lasting traces behind it on the memory; nevertheless water does not more readily give up impressions made upon it than does the tablet of the brain under this influence. Even in dreams, of which we take no notice, but which are patent to bystanders, by our speech and actions, there must be plenty of "unconscious cerebration." Indeed, Sir Henry Holland, in referring to a vague feeling that all of us at times have experienced when engaged in any particular act, that "we have gone through it all before," endeavors to explain it by supposing that the faint shadow of a dream has suddenly and for the first time come to our recollection, in a form so unusual that it seems as though we had acted the part before, in another world. That we go through brain-work unconsciously, we have therefore no doubt; and we see no reason why we should deny the existence of a power seated in the brain, whose duty it is silently to sift the grain from the husk in the immense mass of mental pabulum supplied to it by the senses.—*Edinburgh Review.*

The phenomena above mentioned may perhaps, in many cases, be accounted for, by the fact that most of our thoughts are not long remembered, though we were conscious of them at the time. We suspect it is generally so, in dreams. Some people think they never or seldom dream, when, perhaps it is only because they forget their dreams. Other people testify that they, are as conscious of thinking, while asleep, as while waking.—*Principia.*

## A CAPITAL TRICK THAT ENDED WELL.

Here is a good story we have just heard. A young man (a brother to "Sly Boots," perhaps, for, like her, he enjoyed a good joke) was studying in college. One afternoon he walked out with one of his instructors, and they chanced to see an old pair of shoes lying by the side of the road, which appeared to belong to a poor man at work, close by. "Let us have a little amusement at his expense," said the student. "Suppose we hide these shoes, and conceal ourselves in the bushes to watch his perplexity when he cannot find them." "I can think of a better trick than that," said the instructor. "You are rich, and suppose you put a silver dollar in the toe of each shoe, and then we will hide." The young man did so. The poor man finished his work soon, and went to put on his shoes. You can imagine his surprise, when he stooped down to take out a pebble, as he supposed, from the toe, and found it to be a hard dollar, and then his absolute perplexity and astonishment, when he found still another in the other shoe. His feelings overcame him; he fell upon his knees looked up to heaven, and uttered a loud and fervent thanksgiving, in which he thanked a kind Providence for sending some unknown hand to save from perishing his sick and helpless wife, and his children without bread. Do you wonder that the young man stood in his hiding-place deeply affected, and his eyes filled with tears. Young friend, and you Miss "Sly Boots," when you want to enjoy real fun, real pleasure at witnessing the perplexity of others, see if you cannot in some way imitate the student. Such tricks are worth performing.

## THE VALUE OF MONEY.

"You will never know the value of money until you have worked for it and wanted it," is a common saying of old people to their juniors. There are some individuals in the world, however, who work for it, and want it, all their lives and yet never learn its value. If a dollar comes, by any lucky chance, into their possession, the first thought is how

to spend it as quickly as possible. The instinct of foresight seems to have been entirely left out of their manufacture nor do the bitterest lessons of experience make them any wiser. They are happy as long as the sunshine lasts, and seem to have a kind of blind trust in "something happening," when the frosts of life shall begin to nip them. But the "something" never happens. Providence does not interfere in behalf of the poor little drone-bee who neglects the honey-trade in summer. The human drone thinks himself misused because the rich men, who accumulated the wealth from the very care and economy which he neglected, do not extend a helping hand to his needs. He sees himself gradually down into the poor-house, and finally into the pauper's grave.

"Poor fellow, he never had any luck!" say the guild drone-bees. Nothing of the kind; the only trouble was that he never knew the value of money!

## HAPPINESS AND DUTY.

We know of nothing more contemptible, unmanly, unwomanly, and craven, than the everlasting sighing for "happiness." Those who have the most of it think the less about it. But in the thinking about and doing their *Duty*, happiness comes, because the heart and mind are occupied with earnest thought that touches, at a thousand points, the beautiful and sublime realities of the Universe; the heart and mind are brought (and reverently it is said) in contact with the Creator and Ruler and Father of all—the Perfect Bliss.

THE CONSTITUTIONAL VIVACITY and temper of a person has much to do with his endurance of cold. For this vivacity is a sort of nervous fire that lessens the sensibility to outward impressions. An indifferent, milk-and-water person without energy and force, is at the mercy of every cold blast that sweeps round the corner. He, and especially a woman, has no defense but to wear a dozen shawls during the day, and sleep under a bale of blankets at night. One without any mental purpose (unfortunately there are such), though in vigorous health, is much more liable to catch cold than a spirited delicate body bent on some positive pursuit.—*The Century.*

ADDITION TO THE DECALOGUE.—We clip the following from one of our exchange papers. We don't believe in adding to the decalogue, but must confess that this is just such an one as an Editor would be tempted to make.

Here is the eleventh commandment, "Thou shalt not carry off the editor's exchanges, unless thou art sure he has done with them, neither shalt thou talk to him, when he is reading proof, or writing, lest he get angry, and order thee out of the sanctum."

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